

# REHEARSAL.

1. The Fatherly Authority in Noah after the Flood.
2. The Power of Life and Death in Noah.
3. The Ocession of the Division of Nations after the Flood.
4. The Means by which it was brought to pass.
5. The Division was into 70 Nations, by the Means of 70 Languages.
6. The Division of Languages was all at one Time.
7. The Sons of Shem, Ham, and Japheth in Gen. x. were only the Rulers of Countries none other of their Children are there Nam'd.
8. The Succession of some of them Preserv'd to this Day.

From Saturday September the 29th to Saturday October the 6th, 1705.

**Country-man.** **W**E are now come, Master, to the Times of Noah after the Flood. And the first Point is, whether we can find any Marks of Fatherly Authority in Noah over his Children? For that is Deny'd by our Common-Wealths-Men.

**Rehears.** Noah had a Wicked Son, as Adam had. And we find Noah Exercising Authority over him. Gen. ix. 25. And he said, Cursed be Canaan, a Servant of Servants shall be he unto his Brethren. And he Blessed his Dutiful and Obedient Children. Ver. 26, 27. And he said, Blessed be the Lord God of Shem; And Canaan shall be his Servant. God shall enlarge Japheth, and Canaan shall be his Servant. And this Curse upon Ham or Canaan, was for his Irreverence to his Father, in Looking upon his Nakedness. And the Blessing upon the other Two, was for their Awfull Respect to their Father. Ver. 22, 23, 24.

**Country-m.** But was not this Prophetical?

**Rehears.** Yes. And not of Less Authority for that. But it was Grounded upon the Fatherly Authority. And the Curse and the Blessing given with Respect to That.

(2.) **Country-m.** The Whiggs will allow, that Noah had a Fatherly Authority. But they deny that it had any Respect to Government, or did Extend to Life and Death.

**Rehears.** GOD says to Noah, Gen. ix. 6. Whoso sheddeth Mans Blood, by Man shall his Blood be shed.

**Country-m.** They say, that this was spoke with Respect to Mankind in General. But did not Place the Authority in any One more than Another. Not in Noah, more than in any One of his Sons, or in them All together.

**Rehears.** Then any One of NOAH'S Sons and their Sons after them, had the Power of Life and Death over Noah, as well as He over Them! And, by the same Rule, every Man in the World had the Power of Life and Death over every Man in the World!

**Country-m.** That wou'd make a strange World indeed! There wou'd be nothing but Killing and Slaying at this Rate! There cou'd be no Judge, because every Man wou'd be Judge over his Judge, and might put his Judge to Death, as well as the Judge pass Sentence upon him! Surely this cannot be the Meaning of that Text.

**Rehears.** It must be the Meaning, unless the Power of Life and Death was put in some Particular Hands, Exclusive of others.

**Country-m.** In whose Hands was it put? That do's not Appear in this Text.

**Rehears.** There was no Need of Expressing it in this Text. Because the Sons of Noah were well Appriz'd, That their Father had the Authority over them. This was Established from the Beginning, as well by the Positive Institution of God, as by the Dictate of Nature. All which we have before Discours'd at Large. As like-

wise, That the Authority which has no Superior, must be Absolute, and Extend to Every thing of Authority. And therefore it being Confessedly Acknowledg'd, that Noah, as Father, had Authority over his Sons, but not They over Him: it must follow, That the Command in this Text was to be Executed by Noah over his Sons, but not by Them over Him.

**Country-m.** Why then was this Command given to Noah and his Sons? For they are all Joyn'd together, Ver. 1. And God blessed Noah and his Sons, and said unto them, &c.

**Rehears.** It was a Command of Obedience to Them, in Respect of their Father. But it was likewise a Command that was to Extend to all Generations of Men to the End of the World. And did Respect the Sons of Noah, when they came to be Governors themselves, and to Succeed in the Power of Noah, their Father, whereas if it had been only spoke of Noah, it might have been thought That it was only a Particular Grant to him and not to Extend to any Governors after him. Therefore it is put in General. By Man shall his Blood be Shed. That is, by such Men, to the End of the World, who shall be Justly Vested with this Authority.

**Country-m.** But you have said before, That this Power was in Adam, and in the Patriarchs before the Flood. And by your Rule, That whatever Power has no Superior is Supreme, it must be so. What need then was there of this new Grant to Noah? It looks as if this were the First of it. And that this Power had never been Granted before.

**Rehears.** No more than what is said in the same place, Be Fruitful and Multiply and Replenish the Earth. And the Fear of you and the Dread of you shall be upon every Beast of the Field, and upon every Fowl of the Air, &c. Which was the Repeating or Renewing the Grant given at first to Adam. And the adding this of Revenging Blood, might be for the Murders had been Committed, not only that of Abel, but we may suppose of many others afterwards, in the Compass of 1656 years. For it is said Gen. vi. 13. That the Earth was filled of Violence. And there was no need of Mentioning this Particular Branch of Sovereign Power to Adam, before any Blood had been Shed. But there was great Occasion of Impressing it Home upon Noah, and all after Ages.

(3.) **Country-m.** But now Master, we are come to Troublous times. I'm afraid will Puzzle you. For as I Ask'd before, how it went after Adam's Death, so I must now, how it went after Noah's? Did his Eldest Son Succeed in the full Right of the Primo-Geniture, as Universal Monarch over all the World? Here the Whiggs do Triumph! And think they have overthrown all the Pretence of Primo-Geniture. For that in Fact, no such Universal Monarch did Succeed Noah.

Noah. And so all your Schem falls to the Ground.

*Rehears.* This Objection, when Clear'd, will settle the *Motion of Government* and the *Succession* of it much more strongly. This then was the *Fact*. About a 100 years after the *Flood*, when *Men* were *Multiply'd*, *GOD* did *Design* to *Separate* them into divers *Colonies*, and so to *People* the *Earth* with them. But a great many of them did gather together, with an *Intent* to keep themselves from being *Separated*, and for that *End*, to *Build* a great *City*, and a *Mighty high Tower*, to secure themselves against another *Deluge*. And we may suppose, to *Establish* an *Universal Monarchy*, to *Continue* after the *Death* of *Noah*, who was still *Alive*, and then their *Chief Governour*, as *Common Father* to them All.

This may be the *Meaning* of the *Name* they *Propos'd* to make to Themselves. *Gen. xi. 4.* Let us make us a name, lest we be Scattered abroad upon the Face of the whole Earth. But *God* *Defeated* that *Design*. As it is said, *Ver. 8. 9.* And from thence did the Lord Scatter them abroad upon the Face of all the Earth. From thence, that is, from *Babel* or *Babylon*, which was the *Name* of that *City* they had *Built*. And fell to the *Share* of *Nimrod*, and was the *Beginning* of his *Kingdom*. *Gen. x. 10.* which may be a *Reason* why he set up for more *Authority* than *Others*, and to subdue *Others* under him; if he did do it, which do's not *Appear*, otherwise than his being *Call'd* a *Mighty Hunter* before the *Lord*. Which I think do's not *Infer* it, and is *Capable* of another *Construction*. But that is not our *Business* now.

(4.) The thing we are *Concern'd* for, is to know by what *Means* and *Method* *GOD* did bring this *Division* of *Nations* to pass? And we find, that it was by no *Human* means. But by the most *Stupendous* and *Astonishing MIRACLE* that ever the *Earth* saw. And under which the *World* *Groans* to this *Day*; that is, the *Division* of *Tongues*. For all of *Mankind*, except one *Share*, must in a *Moment*, forget their *Mother Tongue*. Else they could have *Understood* one another in that *Tongue*, tho' they had others given them. And then all of a *Sudden*, in that same *Moment* of *Time*, all the *Others*, except that one *Share*, had new *Languages* inspir'd into them, all *Different* from each other. Else they could still have *Understood* one Another.

(5.) *Country-m.* How Many were these *Languages*?

*Rehears.* They were 70. For into so many *Nations* was the *Earth* then *Divided*, after their *Tongues*, in their *Lands*, after their *Nations*. *Gen. x. 31.* Their Names are all set down in this *Chapter*, after the *Names* of the *Sons* of *Shem*, *Ham*, and *Japheth*, who *Govern'd* these several *Countries*. Of these the *Sons* of *Japheth* were 14. Of *Ham*. 30. of *Shem*. 26. in all, 70.

(6.) *Country-m.* How do's it *Appear*, that this *Division* of *Tongues* was done all at once? We know *Tongues* and *Languages* alter in *Process* of *Time*, as our *English*; that in an 100 years time it is hardly the same *Language* it was *Before*. Few now *Understand* old *Chaucer*, who was call'd the *Refiner* of the *English Tongue*. And so I have heard it is in other *Languages*. So that new *Tongues* may grow, in *Time*, out of *Old* ones. Nay in the same *Country*, and as we may say the same *Language*, there is such *Difference*, and *Variety* of *Dialects*, *Introduc'd* by *Custom*, that in *London* we hardly *Understand* the *North-Country Speech*, nor they the *West*, and so forth. And so I fancy the *Variety* of *Languages* in the *World* might have *Come*.

*Rehears.* It will be very hard to *Imagine*, that all the *Quite* different *Languages*, and Cha-

acters of Different *Languages*, in the *World* among *Nations* so *Distant*, that have no *Correspondence* or *Intercourse* with one Another, should come from this *Root*.

But to put this out of all *Doubt*, we find, That this was done all at one *Time*. *Gen. x. 25.* Where the *Name* of *Peleg*, which signifies *Division*, was given to the *Son* of *Eber*, with this *Reason* For in his Days was the *Earth* *Divided*.

Besides, If the *Division* of *Tongues* had not been at that very *Time*, it cou'd not have *Answer'd* the *Design* of *God*, to put a stop to the *Building* of *Babel*, as it is said *Gen. x. 7.* *Go in, let us go down, and there Confound their Language, that they may not Understand one Another's Speech* — So they left off to *Build* the *City*.

*Country-m.* This I think is very *Plain*, Though I heard a *Learned Man* put this very *Objection*. Which made me put it to you.

(7.) But now *Master*, were these 70 *Sons* of *Shem*, *Ham*, and *Japheth* all *Princes* and *Rulers* of these several *Countries*? Or, is this only a *Catalogue* of what *Children* they had?

*Rehears.* It cou'd not be a *Catalogue* of All their *Children*. For there are no *Daughters* *Nam'd*. Nor cou'd it be a *List* of all their *Sons*. For there were many more than 70 *Men* then in the *World*. They must be many *Thousands*, to *Compose* so many several *Nations*. And we must suppose more than 70 *Men* at the *Building* of that vast *Tower* and *City* of *Babel*. And all the *Men* then in the *World* were the *Offspring* of these 3 *Sons* of *Noah*. Therefore 70. of them being here only *Nam'd*, must *Distinguish* these 70, in a very *Particular Manner*, from all the *Rest*.

Besides, we have the *Names* of several *Countries*, call'd from some of these 70. As the *Canaanites* so call'd from *Canaan* the *Son* of *Ham*. The *Great Assyrian Monarchy*, so call'd from *Assur* the *Son* of *Nimrod*, who *Built* *Nineveh*. And *Babylon* the *Beginning* of *Nimrod's Kingdom*, is known by that *Name* to this *Day*. They *Built* many other *Great Cities*, whose *Names* we have *lost*, which are *Mention'd* in the *xth.* of *Genesis*. This shews they were *Great Men*; and *Rulers* and *Governors*, who had so many *Men* at *Command*. And from whom *Countries* *Receiv'd* their *Names*.

(8.) But more. In some of these *Countries*, where *Histories* have been *Preserv'd*, we have still *Remaining* the *Names* not only of the *First Prince*, but of all who have *Succeeded* him, from that *Time*, to this *Day*. Thus from *Nimrod*, who in *Profane History* is call'd *Belus*, through the *Assyrian*, *Persian*, *Grecian*, and *Roman Monarchies*, and from the *Division* of the *Last* into the *Eastern* and *Western Empires*, we have the *Names* of all the *Kings*, who *Succeeded* one another, from *Nimrod* or *Belus*, to the *Present Emperor* of *Germany*, and the *Sultan* at *Constantinople*.

*Country-m.* This is a *Mighty Confirmation* indeed, if I cou'd be *Satisfy'd* of it; for I'm no *Scholar*, and never *Read* any but a little of our *English Histories*.

*Rehears.* There are *Tables* of *Chronology*, wherein are all their *Names*. And likewise of the *Kings* of other *Countries*, as far as any *Histories* of them *Remain*. *Petavius* his *Chronological Tables*, are put into *English*, and *Printed* in *Cambridge*, and sold in the *Book-Sellers Shops* at *London*. Where in two *Sheets* of *Papers*, *Printed* on one side, and *Hung* up like a *Picture*, you may see all this, at one *View* as plain as all our *Kings* since the *Conqueror* in an *Almanack*.

*Country-m.* I'm *Resolv'd* to have one of them. For this is what I knew not before. I have some more *Questions* to *Ask* concerning the matter we are now upon. But I'll *Reserve* these till next *Time*.